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THE MINISTRY OF THE CHURCH OF CHRIST, PROVED TO HAVE ALWAYS CONSISTED OF VARIOUS ORDERS.

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Tracts for the People. — No. 5.

THE MINISTRY

OF THE

CHURCH OF CHRIST,

PROVED

TO HAVE ALWAYS CONSISTED OF

VARIOUS ORDERS.

The Church, in its nature, always was what it is now ... As the Church God hath always been the same in its nature; it hath, likewise, preved the same form in its external economy; the wisdom of God having ordained, that the Christian Church under the Gospel, should not depart m the Church under the Law.—Jones of Nayland.

BY P. B. S.

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1842.

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If all the interests of the Church are precious in the view of every enlightened Christian, it is evident that the MODE OF ITS ORGANIZATION cannot be a trivial concern ; and if the SAVIOUR, or those who were immediately taught by His SPIRIT, have laid down any rules, or given us any information on this subject, it behooves us carefully to study what they have delivered, and to make it our constant guide.—THE REV. DR. MILLER, OF PRINCETON.

There were instituted in the Church by CHRIST and the Apostles, three distinct grades of Ministers, with the exclusive power of ordination in the first grade. The Ministry thus constituted has been continued, by succession, to the present day. NO MAN OR BODY OF MEN POSSESSES THE RIGHT TO ALTER WHAT WAS THUS ESTABLISHED. With regard to this principle THERE CAN BE NO COMPROMISE.—BISHOP BROWNELL.

Did the primitive Councils and Fathers do well in CONDEMNING THE ORDINATIONS MADE BY MERE PRESBYTERS ? If they did well, what was a virtue in them is no sin in us.—BISHOP JEREMY TAYLOR.

I shall not "cease my labor, my care and diligence," in warning the members of CHRIST'S fold of the GUILT AND DANGER OF SCHISM, of seperating from that Priesthood who have derived their authority by regular transmission from CHRIST theDivine Head of the Church.—BISHOP HOBART.

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VARIOUS ORDERS OF THE MINISTRY.

1. INTRODUCTION.

For CHRIST'S sake, for the Church's sake, FOR YOUR SOUL'S SAKE, be exhorted to hold fast to this holy Institution of your blessed SAVIOUR and His unerring Apostles; and bless GOD for EPISCOPACY.—BISHOP HALL.

Design of this Tract.

§1. For the information of the people, who generally have neither time nor books for thorough investigation, and who are in danger of being misled into very serious errors by the industrious propagators of false doctrines, heresy and schism, we intend, in this little Treatise, to exhibit a brief and condensed statement of some of the principal facts and arguments—as well presumptive, as direct, positive, and conclusive—in proof that the true Ministry of the Christian Church is not of one order only, but of several.

§2. In so doing, we shall refute the error of modern sectarians, who maintain the novel notion that there is but one order in the Ministry, and that all Ministers consequently hold the same rank and authority. By establishing on firm grounds the true doctrine of Ministerial inequality, we shall, of course, overturn their unscriptural system of Ministerial equality; for the officers of CHRIST'S kingdom cannot be among themselves both equal and unequal; there cannot be among them at the same time a number of distinct orders, and yet only one order. And it cannot fail to be seen, that our position is not only against Presbyterians, ordinarily so called, but also against Baptists, Methodists, and every other religious organization which has not a duly authorized Ministry of three distinct and subordinate ranks.

§3. The subject is one of deep interest to the humble believer; for he is indebted to the agency of the Divinely appointed Christian Ministry for his membership in the Church and for the spiritual blessings that flow from the Sacred Covenant.

§4. The Divinely instituted Ministry is necessary to the giving of the Sacraments; the Sacraments are necessary to our Covenant with GOD in CHRIST, being the official seals of that Covenant; and the Covenant is necessary to convey and assure to us the

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pardon and the promises of the Gospel. Without an authorized Ministry, then, there are no Sacraments; without the Sacraments there is no Covenant—no Church; and out of the Church and Covenant there is no *promise* of GOD'S mercy and favor—no pledge, no assurance of salvation.

§5. The REDEEMER says, "He that believeth and is *baptized* shall be saved." (Mark xvi, 16.) But *who have authority* to administer to us, in the name of CHRIST, that Baptism which is thus represented as one of the conditions of salvation? This is a weighty question which we wish to settle. And again, the LORD says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John vi, 53.) And here the question recurs, *Who are authorized* to act in CHRIST'S stead, as Stewards of His Household, to impart to us those life-giving Sacraments, and to feed us with the true Bread which came down from Heaven? NONE, we answer, none but the members of that Divinely appointed Ministry which, as will be shown, consists of a number of distinct and subordinate grades.

§6. Where these orders are not found, there is no Ministerial authority, there are no Sacraments, there is no Church: and all men who are unhappily destitute of them,—whatever they may believe or profess, and whatever forms of religion and religious observances they may adopt—are aliens from that holy Covenant into which they have not been authoritatively admitted.* Such important considerations come within the circle of our present theme.

§7. We are all alike deeply concerned in this matter. Truth and obedience should be our aim. And to aid you, Reader, in the accomplishment of this aim, in reference to CHRIST'S authority in His Ministers, and thus to lead you to His true Fold, enabling you to distinguish from it those humanly devised establishments, falsely called Churches, is our present design. May the blessing of GOD prosper it.

II. PRESUMPTIVE ARGUMENTS FOR MINISTERIAL INEQUALITY.

The Episcopal dignity is so necessary in the Church, that without a Bishop there cannot exist any Church, nor any Christian man, no, not so much as in name .... And we hold the necessity of a Bishop to be as great in the Church, as the breath of life is in a man, or as the sun in the system of creation.—THE SYNOD OF BETHLEHEM.

§8. The only absolute and decisive proofs that can be had,

*An association of persons is not made a Church, any more than it is made a legislature or a court of Justice, simply by thinking and calling itself such. IT MUST BE ESTABLISHED BY AUTHORITY; otherwise, however excellent and useful it may be, it is a mere human contrivance, and bears about the same relation to the Church that a volume of sermons bears to the Bible. Who would incur the hazard of substituting the one for the other?

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must be drawn from the Bible, and from the history of the dealings of GOD with man through a Ministry as there recorded. Such proofs exist, and will be laid before you. But in the mean while, that you may the better appreciate them, we will introduce some preliminary considerations, bearing directly upon the question, and tending to show the very high degree of probability, if not the certainty, that our blessed SAVIOUR would have established diversity of orders in the Ministry of His Church.

1. *The Angelic Ministry.*

§9. A presumption that CHRIST would have instituted in His Church or Kingdom on the earth, a Ministry of divers grades, is created by the fact, that such a Ministry exists in His Kingdom above: the principle of inequality characterizes the constitution of the Angelic Hosts. The Ministers and officers of that Heavenly Kingdom, who attend continually to the execution of their Sovereign's will, acting as His agents and governors in all portions of the Universe, are far from standing on a level with each other. Equality is unknown among them. Various orders of them are mentioned; as, 1. Seraphim, Cherubim, and Thrones; 2. Dominions, Mights, and Powers; 3. Principalities, Archangels, and Angels. Such is the three-fold division of ranks among them, asserted in the writings attributed to Dionysius the Areopagite, a convert of St. Paul, (Acts xvii. 34,) and first Bishop of Athens, who suffered martyrdom at the stake in that city, A. D. 95. These three ranks or orders correspond to St. Paul's three Heavens. (2 Cor. xii. 2.)

§10. But whatever be the number of the grades of rank and power in the Ministry of the Angelic Hosts, we know that there *are* grades—that there are superiors and subordinates among them. In Dan. x. 13, Michael is denominated "one of the Chief Priests." In Rev. xii, 7, we are told that "Michael and *his* Angels fought ....the Dragon....and *his* Angels." We read of "the Devil and *his* Angels," (Matt. xxv. 4,) and of "Beelzebub, the *Prince* of the Devils." (Matt. xii. 24.) Satan is represented as the Chief of the Evil Spirits, the Prince of the Fallen Angels, "the Prince of the power of the air." (Eph. ii. 2.) The cause of his ruin was probably a proud ambition to usurp a still higher office or station than had been assigned to him by the ALMIGHTY. He and his Angels "kept not their first estate [or their *principality*, as it is in the margin of the English Bible and in Greek—their Chieftainship,] but left their own habitation." (Jude 6.) And having been expelled from Heaven for his pride and rebellion, that Chief of the rebel Spirits still retains over his associates the authority with which he was clothed before the Fall.

§11. "There is one glory of the Sun," says St. Paul, "and another glory of the Moon, and another glory of the Stars: for

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one star differeth from another star in glory." (1 Cor. xv. 41.) Such differences of rank are certainly to exist among men in the Church Triumphant; and the intimations are by no means obscure, that they also exist among the Angelic Hosts—and indeed among all the creatures whom GOD hath created.

§12. To the Hebrews it was said by St. Paul, that the *pattern* of the Church under the Levitical economy was *in the Heavens*: "The Priests that offer gifts according to the law....serve unto the *example and shadow of Heavenly things*." (Heb. viii. 5.) Is not this equivalent to a declaration that the different grades of the Ministry in the Church are established after the pattern of the various orders of the Angelic Ministry? As the division of ranks in the Levitical Priesthood of the Church was certainly three-fold, it is consequently three-fold in the Kingdom above which is expressly represented as the *model* of the Church. So thought the ancient author quoted in §9; and so thought St. Clement of Alexandria, who was born about the time of St. John's death: he says, "In the Church, the orders of *Bishops*, *Presbyters* and *Deacons* are, I think, *imitations of the Angelic glory*."

§13. As the Angels in Heaven and the Christians on the earth are portions of the same Kingdom of our blessed LORD, serving the same MASTER, animated by the same SPIRIT, having the same LAW-GIVER, and seeking the same great results, it is to be presumed that, as far as the difference of their respective conditions would allow, they would be governed by the same laws, and act under the same ecclesiastical organization. It is in the highest degree probable, that the Ministry of the Heavenly and more perfect part of our LORD'S household of Saints, would be the pattern of the Ministry for that less perfect portion of His household which is on the earth. This presumption is converted into a certainty by the declaration of St. Paul adduced in the preceding section.

§14. The Presbyterians, therefore, and all sects who have in these latter days taken it upon themselves to establish a pretended Ministry of one order, must look elsewhere than to Heaven for the model of their novel establishments. We shall presently see that they will search in vain for their model through every portion of the Universe. It is purely the offspring of their own imaginations.

2. *The Heathen Priesthood.*

§15. We discover that about the time of Terah, the father of Abraham, men were beginning gradually to corrupt the true religion, and laying the foundation of the Heathen and idolatrous systems which subsequently—in the time of Moses and afterwards—became so extensively prevalent in the world. At first, their departure from the truth was slight. From the history of Abra-

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him we learn that the Heathen people around him in different directions, had religious opinions and practices varying very little from his own. And even as late as the time of Job—who is supposed to have been contemporary with Moses, but may have lived perhaps one generation earlier—we learn that among some of the hostile tribes by whom the Hebrews were surrounded, religion had very little deteriorated. Job expresses in their purity the doctrines of truth; and Job was an Edomite.

§16. In some pagan nations the progress of deterioration was much more rapid than in others; but in all cases, previously to the establishment of the Mosaic Economy, they still maintained the most prominent and important principles of genuine Theism. They believed in the existence of one Supreme GOD, (in a Trinity of Persons, as might be proved by quotations from their ancient writers,) the immortality of the soul, a future state of retribution, and the necessity of a bloody atonement. They also had, like the true Church, a Ministry who officiated in offering sacrifices, conducting Divine worship, and instructing the people. Melchisedec, (a High Priest;) Laban; Abimelech, (King of Gerar;) the kings of Egypt in the times of Abraham and Jacob; Jethro, (a Priest,) the father-in-law of Moses; Balaam, (a Prophet and probably a Priest,)—these all belonged, not to the chosen people of Israel, but to various neighboring tribes and nations which were subsequently designated by the name of Heathens; yet they believed in the true GOD: and together with this belief, the Heathens had, in common with the LORD'S peculiar people, sacrifices and other religious rites, and a sacred Priesthood.

§17. Now, notwithstanding the changes and corruptions which were, in process of time, introduced into the Heathen systems, some grand features of both the doctrine and the practice of the Church, have always continued to be more or less visible—however obscured—among all Heathen nations. Among these features, a distinguishing one is, the *inequality of their sacred Ministry*.

That there were a number of orders in the ancient Heathen Priesthood, is obvious to all students of history. They had their Priests, their Chief or Head Priests, and their Assistant or subordinate Priests. We will specify only the case of the ancient Persians, whose religion was established by Zoroaster about the time of Abraham. Their Priests were called Magi, and were divided into three orders, viz: 1. The Archimagus, or Head of the Magi; 2. The Overseers; 3. The common Priests. These were denominated, in the old Persian or Pehlevi language, 1. Mubad Mubadan, 2. Mubad, 3. Magh.

§18. It were easy to show a similar inequality and diversity of ranks in the Priesthood of the Hindoos, of the Mahometans, and of all nations and all religions on the face of the earth. And why is

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it so? We answer: They all originally derived the model of their Priesthood from a common source—from the appointment of GOD. Any thing connected with religion, which has, like Ministerial inequality and the offering of sacrifices, universally prevailed in *every* system, true or false, from the earliest times, must have been of Divine origin, transmitted down by universal tradition. There is no other way of accounting for its universal prevalence. A Ministry of only one grade, therefore, is repugnant not only to the order of things in Heaven, but to the constitution of every ecclesiastical establishment that has ever existed on the earth.

3. *Civil Governments.*

§19. Finally, look at all civil governments in all nations and all ages, both those expressly instituted by GOD, as was the Jewish, and those established by men: In which of these can parity be found among its officers? Which of them has had but one grade of magistrates, all possessing equal authority and power? Not one. No secular government of the kind has existed or ever can exist over a district of any extent, within the limits of which are many individuals. The scheme of such an establishment would be repugnant alike to GOD'S revelation and man's common sense. Heaven, Earth, and Hell join in repudiating it.

§20. *No* system, good or bad, Divine or human, can work effectually to the attainment of any proposed end, without order and subordination in its several parts and among the agents or officers by whom it is carried into execution. Kings, and Princes, and inferior rulers; Governors and Judges, and lower magistrates; Generals, Colonels, and captains every where exist. He would be deemed a madman who should say that these distinctions might be safely abolished, and that the interests of a community might be maintained, and its affairs efficiently transacted, by only one grade of officers.

§21. If this would be preposterous in civil, military, or other secular concerns; not less so, certainly, would it be in the multitudinous and complex affairs of that vast Kingdom, the Church of GOD on the earth. The same men, the same human infirmities, the same evil passions, the same conflicting sentiments and interests are to be dealt with in both cases; and to guide and control them, a mode of government incompetent in the one case, would be equally so in the other.

Conclusion of Presumptive Arguments.

§22. In short, it is the law of GOD, the law of nature, the law of reason, the dictate of common sense, and the practice of the whole universe, that there should be everywhere established, in both ecclesiastical and civil organizations, a diversity of ranks and powers, a gradation of officers from the highest to the lowest,

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each order having its own definite sphere—"differences of administrations." (1 Cor. xii. 5.)

The analogy of all the works and institutions of GOD and of all human governments, teaches distinctly this lesson: while the inevitable disorders and evils which have been uniformly experienced by every sect and every community that have presumed to disregard the lesson, may be considered as most clear and convincing comments upon the vast importance of that lesson.

§23. Thus much we give of arguments exhibiting the high degree of probability, the almost certainty, that CHRIST would have constituted the officers of His militant Kingdom, the Ministry of His Church, upon the essential principle of imparity. The conservative and necessary influence of inequality of ranks and powers would not by Him have been overlooked. Would He have violated the analogies of all his own works of nature and of grace, of things in Heaven and things on the earth? Would He—without notice given, and (as far as we can judge) without necessity—have introduced suddenly into the Church such a new and unheard of principle as that of official equality in the Ministry, which reason and all experience teach to be ineffective, disorganizing, destructive? Most assuredly not; as we shall proceed to demonstrate.

III. DIRECT AND POSITIVE PROOFS FROM SCRIPTURE.

To maintain what has been believed [and practised] EVERYWHERE, ALWAYS, and BY ALL .... this is true and genuine Catholicism.—VINCENT OF LERINS.

1. *The Patriarchal Priesthood.*

§24. The Church of CHRIST is His Kingdom on the earth. It has existed, through distinctive periods and various dispensations, from the days of Adam, when it was established with the first promise of the REDEEMER; and bloody sacrifices, typical of His atonement, constituted, in the time of Abel as well as ever afterwards till the Incarnation of the SON of GOD, a striking feature in its solemn ritual.

In the Patriarchal ages and particularly in the antediluvian period of the world, the brevity of the Sacred Records affords us but a vague and imperfect idea of the precise form and constitution of the Church. We merely know that its great fundamental doctrines, especially that of the atonement to be made in the fulness of time, were the same then as they have ever since been; that its members were instructed in their duty, sometimes by CHRIST Himself, the great Angel of the Covenant, personally appearing to them; and sometimes by the teachings of Noah, Abraham, and other inspired men. The SON of GOD was, in those early times, to a great extent, not only the personal Revelator, but also the personal Administrator of His own laws.

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§25. But even then—and probably from the very beginning—He had Priests in His Church, as we can gather from the Patriarchal history, though the hints thereof are few and brief. There were officers in His earthly Kingdom, commissioned to execute the Divine will among men; to instruct, exhort, and warn them; and especially to fulfil the Priestly office of offering sacrifices and acting as intercessors and mediators between GOD and the people. Such were Noah, Abraham, and Melchisedec.

That there was no equality, but a difference of orders and powers among the Priests of GOD at this early day, appears from what is related of two of those Priests, Melchisedec and Abraham. (Gen. xiv. 17., Heb. v. 6—10, vii. 1—7.) The superiority of the former was acknowledged by the latter, who submitted to his higher authority as a Priest of the Most High GOD, and received his official ministrations and his benediction. "And without all doubt," says St. Paul in reference to this very case, "the *less* is blessed of the better," or *greater*. The Apostle also tells us, (Heb. vi. 10, v. 20.) that JESUS was "called of GOD····made a *High Priest* forever after the *order* of *Melchisedec*." Now there can be no order of *High* Priests without an order or orders of inferior Priests. The former title is a *relative* one, and necessarily implies the existence of other and subaltern orders in the Priesthood.

§26. Here, then, in a single sentence from the pen of an inspired Apostle, we have *proof positive* of two facts, viz: 1. That Ministerial inequality existed in the Church in the days of Melchisedec and Abraham; and, 2. That it likewise existed in the CHURCH under the LORD JESUS CHRIST. JESUS being expressly declared a *High Priest*, and His type, Melchisedec, belonging to the *same order*, the question is settled: they *both* had inferior orders of the Ministry subject to their authority. Otherwise their title was unmeaning—was a senseless use of words.

2. *The Levitical Priesthood.*

§27. Let us come down now to a later period, to the time of Moses. Here the Church assumes a more distinctly visible form. We behold it with a constitution and Priesthood openly established by GOD, and particularly described in His revealed and written word. Was there one grade only in that Priesthood? Every child knows the contrary—knows that there were three distinct orders, viz: 1. The High Priest; 2. The Priests; 3. The Levites. Each order had its prescribed duties and its peculiar province of action. The highest and most important offices of religion could be performed by none but the first order, to whom the other orders were subordinate. This ministry of the Church continued fifteen hundred years under the Mosaic constitution, till the advent of CHRIST; when the exclusive right of the tribe of

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Levi to the Priesthood ceased, and other individuals were admitted into the sacred Ministry; the triple orders of which, as we shall see, were still continued, though commonly distinguished by different names—Apostles, Presbyters, and Deacons.

§28. Here, then, it is clearly evident, that during the first four thousand years of the existence of the Church, from Adam to CHRIST, the Ministry appointed in it by the SON of GOD—so far as we can learn its character in Patriarchal times, and certainly during the whole long period of the Mosaic dispensation—was constituted in various orders. The Heathens also, when they abandoned the true worship and established their multifarious systems of error, carried with them (as shown in §15—18) the form of the true Priesthood, retaining, in imitation of the true Church, a Ministerial imparity.

§29. Since, therefore, by the ordering of GOD'S providence and by His express revelation, there has ever been, among the Patriarchs, the Jews, and the Heathens—in other words, throughout the whole world—a Priesthood constituted in a number of orders, this fact affords clear and strong evidence, that in continuing His Church in the Apostolic period, the same principles would still be adhered to, by which all preceding dispensations had been uniformly distinguished; that is, the Ministry of the Church would continue to be of several orders.

§30. The perpetuity of the *Church* and of the *Priesthood* which existed under the Mosaic economy, is repeatedly asserted in the inspired writings of the Old Testament. Accordingly CHRIST came, not to abolish them, and thus nullify the Divine promise of their permanence; not to establish a *new* Church; but to reform, and purify, and invigorate the same ancient Church of which Adam, Noah, Moses, Elijah, the SAVIOUR Himself, and His Apostles were members. He came not to destroy His own ancient institutions, but to fulfil. (Matt. v. 17.) He came to take, in His own person, the office of High Priest, and then to appoint as His successors in that office others than the posterity of Aaron. He came to accomplish the express prediction which He had spoken by the mouth of His Prophet, *that He would take of the* GENTILES *for* PRIESTS *and for* LEVITES. (Isa. lxvi. 21.) By the sacrifice of Himself, He caused the discontinuance of the bloody sacrifices which had always previously been offered; and there resulted of course, a cessation or change of some of the ritual duties of the Priestly office which were specially connected with such sacrifices. Further than this no change occurred.—The Church was the same; the doctrines were the same; the *Priesthood*, in its character, design, and three-fold form, was the same; even as the great Head of the Church is the same, yesterday, today, and forever.

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§31. The evidence of the identity of the Church and of its holy Ministry, through all periods of its existence, is abundant. To deny this important fact, as some modern religionists have done, and to make the Church of the present day a *new* structure, independent of the Church in the time of Abraham, Moses, and David, would be to render the Church of the Living GOD a disjointed and baseless fabric, and to make the whole scheme of Divine revelation self-contradictory and incomprehensible. On the grand principle of the ONENESS of the Church in all ages, the Scriptures of the Old and New Testament perfectly harmonize; and it is only by keeping this principle constantly in view, that we can rightly appreciate and interpret the writings of the Evangelists and Apostles. Forgetfulness on this point is the fruitful source of error, heresy, schism, and infidelity.

§32. In the Epistle to the Hebrews, St. Paul speaks of the Christian Ministry as High Priests and Priests; and tells us that Christians "have an *altar*;" with which a Priesthood is necessarily connected. St. Jude speaks of some persons under the Apostolic economy who "have perished in the gainsaying of Korah." Now the crime of Korah *could not* be committed by a Christian, unless there were in the Church distinct grades of higher and inferior Priests, the latter of whom, like Korah, might attempt to intrude into the sphere and usurp the prerogatives of the former. St. Paul, in speaking of the Christian High Priesthood, (Heb. v. 4,) says, "No man *taketh this honor* unto himself, but he that is called of GOD as was Aaron." Hence it seems that men were, *at that time*, called to the honorable dignity of High Priest; which those who belonged to the lower grades of the Ministry could not assume uncalled, without danger of perishing in the guilt of Korah.

§33. In accordance with the views expressed in the preceding sections, is the language of the Fathers of the Church.

ST. CLEMENT, the disciple of St. Paul, and Bishop of Rome, A. D. 91, styles the Clergy of his day *Chief Priests, Priests* and *Levites*, (See §89.)

TERTULLIAN denominates the orders of the Ministry—"The *Chief* OR *High Priest*, who is the Bishop....and *under* him, the *Presbyters* and *Deacons*."—(*On Bapt.* c. 17.)

ST. JEROME says, "That which *Aaron*, and *his sons*, and the *Levites* were in the temple, let the *Bishops*, *Presbyters* and *Deacons* claim to themselves in the Church."—(*Epist. ad Evag.*) And again he says, "We know that what *Aaron* and *his sons* were that the *Bishops* and *Presbyters* are."—(*Epist. ad Nepot.*)

ST. ISIDORE says, "Aaron the High Priest was what a Bishop *is*....Aaron's sons prefigured the Presbyters."

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§34. The Church in the Mosaic period was the germ, of which the Church in the Apostolic period is the unfolding and expansion. The former was a house the building of which was in progress; the latter, the same house completed. The Law, says Justin Martyr, is the Gospel predicted; the Gospel is the Law fulfilled. The grand principles and features of the Church in both estates were the same. The main institutions and observances of the one were types and shadows of what would be found in the other: and they were accordingly, with some modifications, re-produced and continued by our LORD and His Apostles. As the two great Sacraments of Circumcision and the Passover were succeeded by the two corresponding Sacraments of Baptism and the LORD'S Supper; so the three orders of the Levitical Priesthood were in like manner succeeded by the three corresponding orders of the Apostolic Priesthood, as we shall now proceed more fully to demonstrate.

3. *Three-fold Ministry in the time of our Saviour.*

§35. On looking into the Evangelical history, we find that during our SAVIOUR'S personal Ministry on the earth, there were, as the preceding considerations would lead us to expect, three orders of the sacred Priesthood, viz: 1. CHRIST Himself, the High Priest, the Chief Shepherd and Bishop of our souls; 2. The Twelve Apostles, who then held the middle grade—that of Priests or Presbyters; 3. The Seventy Disciples, whose number was afterwards increased to one hundred and twenty, and who constituted the lowest order of the Ministry—that of the Levites, afterwards called Deacons. The number of *laymen* or private members of the Church at that time was exceedingly great, so that it was said that JESUS made and baptized more disciples than did St. John the Baptist. (John iv. 1.)

§36. Just before our LORD'S Ascension, He gave to the remaining Eleven Apostles a new commission, elevating them to the *first* order of the Priesthood, placing them in His stead as the High Priests and Governors of the Church, investing them with all His own authority, giving them plenipotentiary powers to act in His name and behalf, so that whatsoever should be done by them, would be the same as if done by Himself. "As My FATHER hath sent Me, even so send I you." (John xx, 21.) "Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven." (Matt. xviii. 18.)—"And lo, I am with you alway, even unto the end of the world." (Matt xxviii. 20.) The Apostles St. Paul and St. Timothy say that they act "in CHRIST'S stead." (2 Cor. v. 20;) and St. Paul uses still stronger language, declaring that he acts "in the person of CHRIST." (2 Cor. ii. 10.)

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4. *The three Orders of the Ministry continued after the Ascension.*

§37. The Apostles having been thus elevated to the first grade of the Priesthood, to supply the place of CHRIST, as heads of the Church on the earth, they proceeded, with their ample commission and with all necessary illumination and infallible guidance from the HOLY GHOST, to set the Church in order and prosecute their Master's work. They filled up the ranks of the Minstry and provided for the increasing wants of the Christians, by the ordination of additional Apostles, Presbyters, and Deacons. The first body of men whom they raised to the second order, to fill the vacancy occasioned by their own recent elevation to the Apostolic or Episcopal office, were probably the Seventy, who had till then held the third rank, that of Deacons; and then the lowest order, which thus became vacant, was filled by ordaining suitable persons from among the laity. (Acts vi. §62, 84, 85.)

§38. As there were three orders in the Ministry before the Ascension, the Apostles, by subsequently ordaining to these three orders, only carried on and perpetuated the plan which was established by CHRIST Himself in the time of Aaron, or still earlier, (§24—27,) and which continued in operation under our SAVIOUR's personal exercise of the Episcopate. At all events, as supreme authority was given to the Apostles, the Ministry of the Church in all subsequent time could be such only as they left to their successors. Let us, then, enter into a more particular examination, that we may see under what form this Ministry is exhibited in the Acts of the Apostles and other subsequent portions of the New Testament.

§39. After the SAVIOUR had ascended into Heaven, we find, as might have been expected, that the Ministry during the Apostolic age continued to be, as it always had been in foregoing periods, a perfect hierarchy. It consisted of the three distinct and subordinate grades—

1. The *Apostles* themselves, the only source on earth (after the Ascension of CHRIST) of all spiritual and ecclesiastical authority, the creators and governors of the two inferior orders.

2. The *Presbyters*, or Elders, or Bishops. (The last title was given to the second order occasionally for a short time during the Apostolic age. (See §45—53.)

3. The *Deacons*.

These three, as we shall presently see, were the permanent orders of the Ministry, the ordinary officers of the Church, designed to be continued through all future ages.

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Names and Titles of Christian Ministers.

§40. To prepare the way for presenting in a lucid manner the testimony of the New Testament on this subject, it may be proper here to dispose of the various *names* which the sacred writers have given to those occupying the different orders of the Ministry and engaged in the public service of the Church. By the writers of the New Testament and the Christians contemporary with them, many of these names were used with great latitude, being applied indifferently and interchangeably to all orders of the Ministry. Hence—in these latter days, among superficial observers and reasoners, whose attention seems to be unhappily occupied more with mere *words* and *names*, than with *things*—has resulted a remarkable degree of confusion or vagueness of ideas in regard to the orders of the Ministry.

§41. The principal of these names are as follows:—Apostles, Messengers, Angels, Presbyters, Elders, Bishops, Deacons, Prophets, Pastors, Teachers, Evangelists, Ministers, Workers of Miracles, Helps, Speakers with divers tongues, Interpreters, Healers, Exhorters, and Rulers. Most of these are enumerated by St. Paul in the following passages:—"There are diversities of gifts .... differences of administrations .... diversities of operations.... To one is given .... the word of wisdom .... to another the gift of healing .... to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.".... GOD hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. xii.) Again: "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and teachers." (Eph. iv. 11.) And again: ".... All members have not the same office .... Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation;.... he that ruleth, with diligence," &c. (Rom. xii. 4, 6, 7, 8.)

§42. Here we have indeed a sufficient number of distinct offices and agencies appropriated, not to the Ministry only, but to the several classes of persons engaged in the public service of the Church. But no one contends that there were so many established orders of the regular Ministry. It is admitted by all, that many of the above named offices and gifts were limited to the days of inspiration and miracles—that they were of a miraculous and temporary character, ceasing with the peculiar exigencies of that peculiar period.

These extraordinary gifts and powers were probably possessed

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chiefly by the Clergy, though frequently by the laity, and had no more necessary connexion with the Ministry, than those which were exercised by the ancient Prophets had with the ancient Priesthood.

§43. In reference to these various offices, the language of St. Paul renders it plain, 1. That they did not belong to Christians generally; and 2. That those to whom they did belong, composed distinct classes; those in one class, who were possessed of one kind of power, not being endued, as a matter of course, with the powers given to other classes. This is affirmed in the Apostle's interrogative negation, "are *all* Apostles? are *all* Prophets? are *all* teachers?" (1 Cor. xii. 29.)

But with all this multitude of gifts, and offices, and names before us, how and where shall we discern the three orders of the regular and permanent Ministry?

§44. Regardless, in a great measure, of *names*, we must search for *things*, for *facts*, for distinct official grades in the Ministry, into each of which men were inducted by the solemn act of ordination. Now we learn from various parts of the New Testament, especially from the Epistles to Timothy and Titus, which treat particularly of the Ministry, that the three orders mentioned in §39, and these three alone, are recognized as constituting the Christian Ministry; and that to each the mode of admission was by ordination. The three grades or offices themselves are always so evidently distinguished, that there is no difficulty in the case; but some obscurity has arisen from the circumstance that the *names* by which they are commonly designated are not always strictly *confined* to the designation of the offices to which they severally belong. Before proceeding further we will endeavor to clear up this obscurity.

Confusion about Names accounted for.

§45. The confusion of names, so often adverted to and disputed about by some controversialists, undoubtedly resulted in a great measure from two causes:—1. Custom had not yet fully established the specific application of all these names to certain orders exclusively. 2. This apparent confusion of names is to be chiefly accounted for and explained on the principle, that in the superior orders are vested all the official authority and powers of the inferior orders, agreeably to the declaration of St. HILARY, who says, "The Bishop is the Chief: though every Bishop is a Presbyter, yet every Presbyter is not a Bishop." "In the Bishop are *all* orders, because he is the Chief Priest, that is, the Prince [or Governor in Chief] of the Priests." (Comm. on 1 Tim. iii. & Eph. iv. 11.) So that the superior may assume all the titles of the inferior, but the latter cannot assume those of the former.

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§46. Hence the Apostles are sometimes called Presbyters or Elders, (1 Pet. v. 1.; 2 John 1.; 3 John 1:) and sometimes the Apostles are called (in the Greek text) Deacons; as are St. Paul and St. Timothy. (Eph. iii. 7.; Coloss. i. 23, 25.; 1 Thess. iii. 2.; 1 Tim. iv. 6.) Some other similar passages might be quoted.

But no case is known in which either of the lower orders receives any of the commonly distinctive appellations or appropriate names of a higher order. Mere Presbyters are never called Apostles; and to Deacons is never given the title of either Apostles or Presbyters.

§47. In the New Testament the *first order* of the Ministry is distinguished by two appellations in Greek, viz: Apostles and Angels; and by three in our English Translation, viz: Apostles, Messengers, and Angels; the first two of these three terms being only different renderings of the same Greek word.

The title of *Angels* was given also by the Jews to their *High Priests*. It means, in Rev. ii., the same supreme officers who are elsewhere called *Apostles*, and are now known by the name of *Bishops*. (See §49, 50, 76, 77.)

§48. The *second order* has also two names in Greek—Presbyter and Bishop; and three in our English version—Presbyter, Elder, and Bishop; the first two being both translations of one and the same Greek word.

That the words *Presbyter* and *Bishop* in the New Testament both indicate precisely the same class of officers—the middle order of the Ministry, usually called Presbyters—may be thus briefly proved:

1. St. Paul says to Titus, "For this cause left I thee in Crete, that thou shouldst .... ordain *Elders* in every city .... if any be blameless .... for a *Bishop* must be blameless;" (Titus i. 5—7.) Here the two words evidently have the same import; otherwise the last clause of the passage would be irrelevant, having no connexion with what precedes. He left Titus for the very purpose of ordaining *Presbyters*; and then proceeded to instruct him in reference to the performance of that duty, by telling him what should be the qualifications of the—*Bishops* whom he is to ordain; *Presbyters* he should have said, if Bishops had not meant the same. The two terms are obviously the same in meaning.

2. If the names do not mean the same class of officers, then the *Bishops* were an order *distinct* from the *Presbyters*, and must have been the same that were afterwards uniformly called Bishops down to the present day, though at first denominated *Apostles*. But then what becomes of that most common and most numerous class of the Clergy—the Presbyters? Would St. Paul have overlooked them, and given no instructions about their ordination to

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either Timothy or Titus, while the less important order of Deacons was noticed? Would he have forgotten and defeated his own declared object in leaving Titus? It is incredible. The words *Bishop* and *Presbyter* therefore both designated, at that time, the same order; though subsequently the case was different.

The *third order* has but one name—Deacons.

Change of Names. The Bishops of later times the same as the Apostles of the first Century.

§49. These names continued to be thus used, as distinctive of the several orders, till the latter part of the Apostolic age, the declining portion of the first century; when a change occurred, not in the orders, but in the use and application of two of the names. Out of respect to the Thirteen Apostles who were appointed by the LORD Himself, the *name* Apostles was by common consent and general usage appropriated to them as their distinctive title; while their colleagues and successors, whom they had elevated to their own supreme rank, and who had previously enjoyed with themselves the title of Apostles, took at first, for a short time, the name *Angels*, and finally assumed as their exclusive appellation the name *Bishops*, which was thus withdrawn from the second order, and never afterwards applied to it.

From that day to this, the word *Bishop* has uniformly designated the Apostolic order of the Ministry, which has occasionally received other appellations significant of its pre-eminence and supremacy; as *Chief Priests*, *Princes of the Priests*, Rulers and Governors, Presidents, Vicars or Vicegerents of CHRIST, &c. The second order has retained the name of Presbyters or Priests; and the third, that of Deacons, to which may be added, as being occasionally used, the name of Levites. The proofs of the fact of this change in the application of the name *Bishop* are abundant.

§50. After the change had been brought about, near the end of the first century, and it had become the general practice everywhere to designate the first order by the name of *Bishops*, we find Christian writers occasionally and very naturally applying this name, *in its modern signification*, to those individuals of the same order who are mentioned in the New Testament under the appellation of *Apostles*, or *Angels*; thereby showing that the word *Bishop*, in the times of these writers, (as well as ever since,) meant precisely the same as did the other two words in the days of St. Paul and St. John. These writers also occasionally gave to *Bishops* their ancient title of *Apostles*. They tell us that the *Angels* mentioned in the Revelation were *Bishops*; and Justin Martyr calls a *Bishop* by the title of *Angel*.

§51. The change of names under consideration is distinctly an-

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nounced in the following quotation from ST. HILARY, under the name of Ambrose. He says,

"They who are now called *Bishops*, were originally called *Apostles*; but the holy Apostles being dead, those who were ordained after them to *govern* the Churches, could not arrive to the excellency of the first; .... therefore they thought it not decent to assume to themselves the name of Apostles; but dividing the names Bishop and Presbyter, they left to the Presbytery the name of Prebyters, and they themselves were called Bishops."

§52. Here, then, was no change at all in any of the orders of the Ministry, or in any of their powers. They retained perfectly, in every respect, all their original integrity. There was only the mere substitution of one name for another; both names being, in their etymological meaning, eminently proper to designate the first order. The substitution was made by men who were contemporaries, disciples, and successors of the original Apostles.

§53. Now who would have imagined, till within these last three hundred years, that this change of names could give rise to any difficulties and disputes about the office itself? There are, in these "last times," enemies to the Apostolic order, denying, in the very teeth of all history, that that order any longer exists: and what reason have they for this denial? Why, because, they say, the members of the order are no longer *called* Apostles! As they are now called *Bishops*, and not *Apostles*, they must of course belong only to the second order, to which alone the former name is applied in Scripture! Such is one of the prominent arguments against Episcopacy! Let our adversaries employ this sort of argument in reference to the ranks and powers of civil and military officers, whose *names* have been similarly changed, while their *offices* continue the same; and the whole world will set them down as men who, for want of a more substantial foundation, are building castles in the air.

The first or Apostolic Order permanent.

§54. All power for the continuation of the Church having been lodged by the SAVIOUR exclusively in the hands of the Apostles, they were of course the supreme officers of His Kingdom. There could never be any other authorized Ministry than such as they perpetuated in the Church. Let us see what this Ministry was. We will first attend to the chief order.

That the order of Apostles was to be continued as the permanent governing power and source of authority in the Church, can be shown in a number of ways:

1. The *necessity* of its permanent continuance may be seen in the very nature of the Apostolic office and the duties connected with it. The full exercise of all its ordinary powers is as necessary

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now, and at all times, as it was at the beginning. With the *miraculous* endowments of the Apostles we have here nothing to do. Supernatural gifts had no more necessary connexion with *their* office, than such gifts had with the office of Presbyters or Deacons, or with the condition of private Christians; for the gifts were extended to individuals of *all* classes, and were in time withdrawn from all, leaving their several official powers and prerogatives wholly unaffected. (See §42.) Now the main peculiarities of the Apostolic office are ordination, confirmation, and the administration of government and discipline over the inferior orders. Is not ordination necessary in all ages? Are not government and discipline necessary in all ages? Let the former cease and we shall have no Ministry—the latter, and the result will be confusion and every evil work. If *any* Ministry is necessary, the Apostolic office, in which alone is the ordaining power, is also necessary.

2. Our SAVIOUR'S promise to the Apostles that He would be with them "alway, even unto the end of the world," implies the permanency of their office. The promise was not made to the Eleven as individuals: for they did not live to the end of the world; but to the Apostles *as such*, in their official capacity, as an order of the Ministry—to the original Eleven, and their associates and successors forever. If the office have ceased, the promise of CHRIST has failed; which is inadmissible.

3. We will show, what must be decisive on this point, that from time to time *additions were made to the number of Apostles*, and that many of this order existed at the close of the first century, when all the original members of it, except St. John, were dead.

The number of Apostles enlarged.

§55. After the Eleven, ST. MATTHIAS was first appointed to the Apostolic office: "and he was numbered with the Eleven Apostles." (Acts i. 26.) Next ST. PAUL was "called .... ordained .... to be an Apostle." (Rom. i. 1; 1 Tim. ii. 7.) And then we find that ST. BARNABAS had become an Apostle:—"Which, when the *Apostles* BARNABAS and Paul heard of...." (Acts xiv. 14.) Again: "Have *we* not power to lead about a sister, a wife, as well as *other Apostles?*.... or *I only and Barnabas*, have not *we* power to forbear working?" (1 Cor. ix. 5, 6.) The Apostles James, Peter, and John acknowledged Paul and Barnabas as their associates in the Apostolic office: St. Paul says, "James, Cephas, and John.... gave to me and Barnabas the right hands of fellowship, that *we* should go unto the Heathen, and *they* unto the Circumcision." (Gal. ii. 9.)

§56. We presently find the number of Apostles still further increased by the addition of SILVANUS (or Silas) and TIMOTHY:

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" Paul, and *Silvanus*, and *Timotheus* .... we might have been burdensome as the *Apostles* of CHRIST .... we were willing to have imparted unto you .... our own souls." (1 Thes. i. 1. & ii. 6, 8.) And then we discover that two other persons had become enrolled among the Apostles, viz: ANDRONICUS and JUNIA (or Junius.) "Salute *Andronicus* and *Junia* .... who are of note among the *Apostles*." (Rom. xvi. 7.) We learn also that ST. JAMES the Just, who is called the LORD's brother, had become an Apostle; for St. Paul Paul says, "*other* of the *Apostles* saw I none *save James* the LORD's brother." (Gal i. 19.) He was the third Apostle of that name, and a different person from either of the two Jameses who belonged to the original Twelve; one of whom was James the son of Zebedee; the other, James the son of Alpheus. This James the third Apostle was made by the other Apostles the first Bishop,—the Apostle-Bishop of Jerusalem. These three Apostles are commonly distinguished by the appellations of *James the Greater, James the Less, and James the Just.*

At the next step we find that EPAPHRODITUS is declared to be the Apostle of the Philippians: "*Epaphroditus*, my brother, and companion in labor, and fellow-soldier, but your *Apostle*." (§47. Phil. ii. 25.) That TITUS also was an *Apostle*, see §72, 80.

§57. At length the number of Apostles had become so great, that in the years 57 and 96, when the second Epistle to the Corinthians and the Revelation of St. John were written, there were among Christians "false Apostles," pretenders to this high office. Had the number of real Apostles been small—had none been admitted to that order after St. Paul—they would have been well known to Christians, and no pretenders to the office would have arisen; because there would have been no chance whatever for the success of any such attempted imposture. At the time when the HOLY SPIRIT spake, in the Revelation, of the false Apostles as living, St. John was the only one remaining of the first Thirteen; so that the fact of the existence at that time of *pretended* Apostles, who could not be detected without some investigation, is a proof that there were then also in the world numbers of genuine Apostles. See 2 Cor. xi. 13: "False Apostles, deceitful workers, transforming themselves into the Apostles of CHRIST." And Rev. ii. 2: "Thou hast tried them which say they are Apostles, and are not, and hast found them liars."

§58. Finally, we learn from the declaration of St. Paul, (Gal. i. 1,) that some Apostles were made such by CHRIST *Himself*, and others by *men*, i. e. by other Apostles. In contending with his adversaries, St. Paul claimed all the advantage which might result from the fact that *he* belonged to the former, rather than to the latter class of Apostles. Had none of the latter class existed, he could not have made the distinction, and his language would have been altogether unaccountable. But some of the Apostles having

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received their Divine commission *immediately* from the SAVIOUR Himself, and others having received it *mediately* from the same source, by ordination from the hands of those who were Apostles before them, St. Paul's meaning is clear when he asserts Himself to be "an Apostle,—not of men, neither by man, but—by JESUS CHRIST."*

The three Orders distinguished from each other.

§59. Apostles are distinguished from Presbyters: "The Apostles *and* Presbyters came together for to consider of this matter." (Acts xv. 6.) And again—"The Apostles *and* Presbyters *and* brethren [i. e., in modern phrase, the Bishops and Priests and people] send greeting." (Acts xv. 23.) There are other like passages.

Presbyters are distinguished from Deacons: "To all the saints in CHRIST JESUS which are at Philippi, with the Bishops [Presbyters] *and* Deacons." (Philip. i 1.) and again: "A Bishop [a Presbyter] then must be blameless .... likewise must the Deacons be grave." (1 Tim. iii. 2, 8.)

The Ordaining Power exercised by none but Apostles.

§60. The power to appoint, commission, and ordain to office, is the highest that can be exercised. It is one of the chief prerogatives, and may perhaps be termed the only absolutely inalienable one,† of the first or Apostolic order of the Ministry. Whoever is found in the undoubtedly rightful possession or exercise of it, must of course belong to that order. The conveyance to him of the power constituted him an Apostle.

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*EUSEBIUS says that "Besides the Twelve, there were MANY OTHER Apostles in that age after the similitude of the Twelve."

†ST. JEROME, in the 4th century, was the most zealous of the ancients in maintaining the powers of Presbyters to the utmost of their limits. He endeavored to make the difference between the first and second orders appear as small as possible, and with that view sometimes used language calculated perhaps unduly to depress the just authority of the Bishops and elevate that of the Presbyters. Yet he admits that to the former belonged at least one grand prerogative:—they alone had the power of ordaining.—He says, "What does a Bishop do, which a Presbyter may not do, EXCEPTING ordination?"

It seems that Bishops have sometimes, for special and urgent reasons, delegated to Presbyters the power to exercise some of the Episcopal functions in particular emergencies; e. g. to restore to the communion of the Church penitent lapsers or excommunicates, when at the point of death. But the authority to ORDAIN could not, in any case whatever, be delegated to Presbyters or shared by them. Hence when a certain Bishop who was blind, caused a PRESBYTER to read for him the words of ordination, while the Bishop himself performed the imposition of hands, the ordination was declared invalid by the first Council of Seville.

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§61. Few ordinations are mentioned in the New Testament, and all these are clearly shown to have been performed by Apostles.

The first is the case of the *ordination of St. Matthias as an Apostle*. St. Peter said to the rest of the Apostles, "Of these men which have companied with us .... must one be *ordained* to be a witness with us .... And they appointed two .... And they prayed .... And they gave forth their lots, and the lot fell upon Matthias, and he was *numbered with the eleven Apostles*." (Acts i. 21—26.) That is, the Apostles, agreeably to St. Peter's advice, ordained St. Matthias to take part of their own Ministry and Apostleship.

§62. Next we find that, *by the command of the Apostles*, the Christians elected or nominated seven suitable men as *candidates* for the office of Deacons. This choice by the people conferred no authority, no appointment upon the Seven : it was merely a recommendation of them to the Apostles for the office which the latter alone could confer. "Brethren," said the Apostles, "look ye out among you seven men of honest report, full of the HOLY GHOST and wisdom, whom *we* may appoint over this business ... and they chose Stephen [and others] whom they set before the Apostles" for their approval. And the Apostles, "when they had prayed .... laid their hands on them," thus appointing and *ordaining*, by their own supreme authority, those who had been recommended to them by the people for the third holy order of the Ministry —that of Deacons. (Acts vi. 1—6.)

§63. Again, we have the case of the *ordinations of Presbyters* performed by St. Paul and St. Barnabas while on their missionary tour from Antioch. St. Luke tells us that "When they had ordained them Elders [or Presbyters] in every Church, and had prayed with fasting, they commended them to the LORD on whom they believed." (Acts xiv. 23.) Both of these ordainers are proved (§56) to have been Apostles. St. Paul had been such for seventeen years ; and in Acts xiv. 14, *before* the record of these ordinations, St. Barnabas, in connexion with St. Paul, is expressly called an Apostle.

§64. Once more, we have the case of the *ordination of* ST. TIMOTHY, who has already been proved to have been an APOSTLE. (§56.) Who ordained Timothy, conveying to him the gift of the sacred Ministry ? The Apostle Paul ; who says to him, "Stir up the gift of GOD which is in thee *by* the putting on of *my* hands." (2 Tim. i. 6.)

In all these instances—and no others are distinctly recorded by the sacred writers—the ordainers were Apostles.

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No Example in Scripture of Ordination by Presbyters.

§65. The occurrence mentioned in Acts xiii. 1—3, (the commending of Barnabas and Saul to the grace of GOD,) is sometimes claimed by non-Episcopal writers as an example of Presbyterian ordination. This we utterly deny; and, in further answer to them, we affirm that

1. It was no ordination at all, but simply a solemn commendation of St. Barnabas and St. Paul to the Divine favor—an invocation of the Divine aid and blessing upon them for a particular missionary tour, a temporary exercise of their Ministry in a specified quarter, to which they were directed by the HOLY GHOST. Hence, when their mission was accomplished, the historian tells us that they returned "to Antioch, from whence they had been *recommended to the grace of* GOD for the work which they *fulfilled*." (Acts xiv. 26.) Before this supposed ordination took place, both of the persons concerned were designated by the same titles as were given to their supposed ordainers; that is, they were "prophets and teachers," (ver. 1,) who "ministered to the LORD." (ver. 2.) Since they were already Ministers unto the LORD, they must, on the supposition of an equality among the clergy, have been *Presbyters*; and then they could not have been ordained, except to a *higher* order—the order of Apostles! And besides, one of the two who are pretended to have been ordained at this time—St. Paul—had been constituted an Apostle by CHRIST Himself, at the very commencement of his Christian course, and had now exercised that office for seventeen years! He calls himself "an Apostle, not of men, neither by man, but by JESUS CHRIST and GOD the FATHER." (Gal. i. 1.) To what higher order of the Ministry would they have ordained him?

2. If it *were* an ordination, the company engaged in performing it must have been, as in every other case without exception, Apostles. Two of those who were present, St. Paul and St. Barnabas, are already proved to have been such. The Ministerial rank of the others is not mentioned. We are told only that they were "prophets and teachers." And these terms are not distinctive of orders; for persons of all orders prophesied and taught. (§42.)

Now, in all the clear cases of ordination, we have shown that the ordainers were Apostles. (§60—64.) Of course we have the benefit of the presumption, that Apostles would be and were the ordainers in all cases whatever, till our opponents shall have adduced at last one unquestionable example of the ordaining power being exercised by mere Presbyters. On them lies the burden of proof. To gain their object here, they must prove, 1. That the transaction here narrated was an ordination; 2. That the ordainers were mere Presbyters; 3. That St. Paul was not already an Apos-

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tle, or that an Apostle might be re-ordained by a company of inferior officers, prophets and teachers! We begin to see here some of the *Difficulties of Presbyterianism*.

§66. There is one other passage which our adversaries claim as affording an example of ordination by Presbyters: but it can avail them no more than the one just disposed of. It is this: St. Paul says to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." (1 Tim. iv. 14.) From this they conclude that Timothy was ordained by a Presbytery, i. e., as they say, a council of Presbyters. We give, in answer, an absolute denial. They cannot sustain their novel interpretation by a particle of proof.

1. We have shown (§64.) that Timothy was ordained by the Apostle Paul. (2 Tim. i. 6.) If Timothy were ordained but once, (the doctrine that there is only one order in the Ministry allows, of course, but one ordination,) then the two passages both refer to the same transaction, and the question is settled: for whatever be the import of "Presbytery" in the former passage, Timothy was certainly invested with his Ministerial gift by the putting on of the hands of the Apostle Paul, according to his own explicit declaration in the latter passage.

2. But if two distinct ordinations are referred to, then Timothy was, at his second ordination, elevated from a lower to a higher order of the Ministry: a fact certainly inconsistent with there being only one order.

3. Timothy was ordained *by* the putting on of St. Paul's hands, *with* the laying on of the hands of the Presbytery. In this phraseology, the former, not the latter, is exhibited as the ordainer. American Presbyters of the Catholic Church are likewise ordained *by* a Bishop (or Apostle,) *with* the laying on of the hands of the Presbyters. The Presbyters, however, never pretend that they ordain or have the power to ordain.*

4. Some of the Fathers, as St. Jerome and St. Ambrose, and some of the modern divines, as John Calvin, have maintained that in 1 Tim. iv. 14, *Presbytery* means the Ministerial *office* itself to which Timothy was ordained; so that the original (as it may) should be translated as follows: "Neglect not the gift of the Presbyterate [or Priesthood] that is in thee, which was given thee by prophecy, with the laying on of hands." According to this, there was an ordination, but the ordaining power is not mentioned; nor is the grade to which Timothy was ordained here de-

* The laying on of hands by the Presbyters, with the Bishop, at the ordination of a Priest, conveys no authority; for this comes from the Bishop alone. It only indicates their assent, and increases the solemnity. The practice is wholly unnecessary to the validity of an ordination, and was wholly unknown during the first three centuries. It was introduced by the fourth council of Carthage, A. D. 398, and has been followed by the Western, but not by the Eastern Churches.

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termined; for the word *Presbyterate*, or Priesthood, is not precise and distinctive, but general in its signification—like the words *Ministry, Clergy*. The order of the Ministry to which he was elevated, we learn distinctly from other sources. (See §56, 71, 74, 75, 79.)

5. The Ethiopic version, St. Chrysostom, Theophylact, and other ancient writers, exhibit *Presbytery* here as meaning the first order of the Ministry, and translate the passage, "..... with the laying on of the hands of the *Bishops*." Giving a reason for thus interpreting *Presbytery*, St. Chrysostom says of St. Paul, "He does not speak of *Presbyters*, but of *Bishops*. For *Presbyters* did not ordain Timothy a Bishop." (Chrysost. Hom. on 1 Tim. iv. 4.) St. Ignatius, A. D. 107, also applies the term Presbytery to the Apostles, calling them "the Presbytery of the Church." (Ignat. Epist. Philad.)

More might be said; but the foregoing is enough to show, 1. That Timothy was *certainly* ordained by the Apostle Paul; 2. That it cannot be proved that any others were associated with St. Paul in the act of ordaining; and, 3. That *if* a Presbytery were engaged in the ordination, that Presbytery, like the one which ordained the seven Deacons, consisted probably of Apostles, either some of the original Twelve, or some whom they had appointed Apostles of the neighboring cities.

Thus are the advocates of Presbyterian ordination driven from their imaginary Scriptural grounds, and left destitute of all Scriptural warrant for denying our sound position, sustained alike by Scripture and by the unanimous voice of all antiquity, that ordainers were Apostles always, Presbyters never.

§67. We do not recollect any other instance in the New Testament that has been alleged as an example of ordination by Presbyters, except the statement, in Acts xiv. 23, that Paul and Barnabas "ordained them Elders in every city." But this case has already been disposed of, (§63,) as both of the ordainers are proved to have been Apostles.

§68. Totally destitute, therefore, are non-Episcopalians of support from the word of God for their ordinations. Where do the Sacred Writings furnish a solitary example, or a precept, or a hint, that mere Presbyters, or any others than Apostles, the first order of the Ministry, ever had or ever should have the power of ordaining? Of examples we have seen that there are none. Of any precepts or intimations in Scripture on the subject of ordination, our adversaries will find it equally impossible to avail themselves. Examples, instructions, and hints in the Inspired Volume, all perfectly harmonize in sustaining the doctrine of Ministerial inequality, and the exclusive validity of Apostolical or Episcopal ordinations.*

* The strange doctrine that Presbyters can ordain was unheard of till the

Precepts to Ordain given to none but Apostles.

§69. It is worthy of observation, that whenever St. Paul addresses the Presbyters, Deacons, and laity of the Churches, and discourses to them about the proper management of ecclesiastical affairs, he says not one word to them about ordination; because this was a matter entirely beyond their province; none of them had any thing to do with it; it belonged exclusively to their Apostle or Bishop. The same remark applies to the government and discipline of the Clergy. St. Paul solemnly charged the Elders of Ephesus to take care of the flock, to feed the Church, to be guarded against erroneous and schismatical teachers, to perform, in short, the same duties which devolve upon officiating Presbyters of the Catholic Church at the present day; but nothing more. No intimation is given, that in the emergencies and necessities that were coming upon them, they could either ordain or depose a Clergyman. The interests of the Church would require the exercise of such authority; and *if* the Presbyters had possessed it, it is incredible that St. Paul would have omitted the mention of so important a matter, under circumstances in which it seemed especially to demand notice. But not a word of the kind is uttered to the Ephesian Presbyters in Acts xx, nor to the Presbyters of Philippi, nor to the numerous Presbyters of Corinth, where the exercise of authority was peculiarly needed. But the moment Timothy goes among the Ephesian Presbyters as their ecclesiastical superior, we find St. Paul giving *him* at once ample instructions concerning *his* performance of the Apostolical functions of ordination, government, and discipline.

§70. There are no *examples* of ordinations performed by Timothy and Titus in Ephesus and Crete, where many Presbyters were already established; but that they possessed *authority* to

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4th century, when it was broached by Aerius, who was condemned and branded as a heretic by the whole Church. Epiphanius called him a madman.—The first attempts at Presbyterian ordination were made by two or three Presbyters in the same century, and all utterly failed; the pretended ordinations being universally declared null and void. The men on whom these spurious ordinations passed, were reduced to lay communion. One of the cases was the following:—Colluthus, who was only a Presbyter, pretended to ordain Ischiras to the Priesthood. The Bishops in a Synod at Alexandria pronounced the ordination null, because it was not performed by a Bishop, but by a Presbyter. In their Synodical Epistle, the Bishops of Egypt, Thebais, Lybia, and Pentapolis say,—"How came Ischiras to be a Presbyter? and by whom was he ordained? Was it by Colluthus? But Colluthus died a Presbyter, so that all the impositions of his hands were invalid and null."—The Clergy of the province of Mareotis, in their joint Epistle, say,—"Ischiras, who calls himself a Presbyter, is not a Presbyter, since he was ordained by Colluthus, who assumed an imaginary Episcopacy, and was afterwards commanded by Hosius and other Bishops synodically assembled, to return to the order of Presbyters whereto he was ordained.—And consequently all those whom Colluthus ordained, returned to their former stations, and Ischiras himself became a layman."

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ordain, is manifest from the declarations and precepts addressed to themselves personally by St. Paul, in the three Epistles which he wrote to them.

§71. To Timothy St. Paul says, "Lay hands suddenly on no man." (1 Tim. v. 22.) In the preceding chapter St. Paul had instructed him concerning the qualifications requisite in candidates for the second and third orders of the Ministry, Bishops [or Presbyters] and Deacons. And here he cautions him not to be hasty in ordaining them, till he should be well assured that they possessed those qualifications.

Again, St. Paul says to Timothy, "The things that thou hast heard of me among many witnesses, the same *commit thou to faithful men* who shall be able *to teach* others also." (2 Tim. ii. 2.) This is a command to ordain Ministers who will be effectual teachers. It is also regarded by many as an injunction to Timothy, (who was an Apostle, §56, 74, 75, 79,) that he should convey his own Apostolic authority to others; that is, appoint his own Episcopal successor in the Diocese of Ephesus, and ordain Apostles (*Bishops*, in the modern sense of the word,) wherever they might be wanted.

§72. To Titus St. Paul says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and *ordain Elders* [*Presbyters*] *in every city*, as I had appointed thee." (Tit. i. 5.) Titus, as well as Timothy, was an Apostle, and should be added to our list of Apostles in §55, 56. Our reasons for this affirmation are the following:

1. St. Paul calls him an Apostle, when he tells the Corinthians not only that Titus was his "*partner* and *fellow-helper*," or equal associate in Apostolical labors; but also that his brethren were "the *Apostles* of the Churches and the glory of CHRIST." (2 Cor. viii. 23.) Now the brethren who were with him, and named in the Epistle, were Timothy, (i. 1.) and Titus. (viii. 23.) These two, then, were "the *Apostles* of the Churches."

2. From the Epistles to them, it appears that Titus in Crete possessed the same high powers of ordination and discipline over the inferior orders of the Clergy, (as will be seen §73—84,) as did Timothy in Ephesus, and held precisely the same office. The Apostleship of Timothy having been proved, (§56, 71,) it follows that Titus was also an Apostle. He was endued with all the authority and prerogatives of the Apostles—such as none but Apostles can be shown to have possessed. And this would be enough, though he had not been *called* an Apostle. *Names*, or the *want* of names can be of but little moment. With one, or another, or no name, a man may be proved to hold the highest official rank, by exhibiting him in the possession of the highest official power. This is proved in regard to Titus: he was, therefore, an Apostle, and is called both Apostle and Bishop by the early writers of the Church.

Apostles supreme over Presbyters in Government and Discipline.

§73. Having proved that the Scriptures every where represent Apostles, and none but Apostles, as the ordainers of men to the Ministry, we proceed to show, that as they were the creators, so were they *the supreme governors and judges over the lower orders of the Clergy, and over the whole Church.* To an attentive reader of the New Testament, the tone of authority and the frequent unquestionable exhibitions of supreme official power, with which they speak and act toward all classes of Christians, commanding, rebuking, threatening, and punishing them, must be too obvious to be denied. But to our proofs.

§74. *Apostles gave charges and commands to the inferior Clergy.* Archippus was a Minister, probably a Presbyter, at Colosse. Hear St. Paul's language: "And say to Archippus, Take heed to the Ministry which thou hast received in the LORD, that thou fulfill it." (Coloss. iv. 17.) It seems that Archippus had become neglectful of his official duties, and the Apostle commanded him to attend to them.

And again, he charged the Clergy of Corinth to "receive not the grace of GOD in vain .... giving no offence in any thing, that the *Ministry* be not blamed." (2 Cor. vi. 1, 3.)

St. Paul summoned the Presbyters of the Church in Ephesus to meet him at Miletus, and then laid upon them his solemn injunctions—delivered to them what would now be called a Charge from a Bishop to his Clergy. (Aots xx. 17, 28.)

From five to seven years after St. Paul's charge to the Ephesian Presbyters, some of them, (as he had predicted in that charge,) had corrupted the faith and become false teachers. Timothy was then appointed their Apostle, and was sent to preside over and rule them in St. Paul's stead. He also was to issue his commands and his charges, and exercise his Apostolical authority over those Presbyters. The doing of this was the express object of St. Paul's persuading him to remain at Ephesus,—"That thou mightest charge some that they teach no other doctrine." (1 Tim. i. 3.) Whence it appears that

§75. *Apostles exercised authority over Presbyters in matters of doctrine.* Instructing Timothy in his duties as the Governor of the Ministers at Ephesus, St. Paul mentions certain matters, and then says in reference to those Ministers, "Of these things put them in remembrance, *charging* them before the LORD that they strive not about words to no profit, but to the subverting of the *hearers.*" (2 Tim. ii. 14.)

§76. The same authority over the Clergy to restrain them from teaching erroneous doctrines, was possessed by the Apostles of the seven Asiatic Churches mentioned in the Apocalypse. Hence two of these ecclesiastical governors were rebuked by the SPIRIT

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of GOD for their negligence in exercising their authority to depose and silence the teachers of heresy. The ruler of the Church in Pergamos is thus rebuked: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam ... so hast thou also them that hold [i.e. teach] the doctrine of the Nicolaitanes.. Repent, or else I will come unto thee quickly." The Ruler of the Church in Thyatira is also rebuked: "Because thou *sufferest* that woman [or thy wife] Jezebel, who calleth herself a Prophetess, *to teach*, and to seduce my servants." (Rev. ii. 14–20.)

§77. These ecclesiastical Rulers are called *Angels*, a name which means, etymologically, the same as *Apostles*, and is here used to designate the same order of the Ministry. That the *Angels* of the Churches were *Apostles*,—in later phrase, *Bishops*,—we learn from Justin Martyr, Irenæus, Clemens Alexandrinus, St. Ambrose, St. Augustine, and all Christian antiquity. And it is evident that these Angels possessed *Apostolical powers*—that they were the heads and governors of their respective Churches, and held dominion over the Clergy.

§78. As a necessary part of their supreme powers, without which they could not efficiently exercise their high functions, or carry their decrees into execution, *the Apostles hadthe suþr me þower of discipline over all orders* in the Church, Clergy as well as laity. *They inflicted the þroper þunishment* of public rebuke, suspension, or excommunication.

§79. Such were the powers possessed by Timothy over the Ephesian Presbyters. St. Paul thus instructs him: "Against a Presbyter receive not an accusation but before two or three witnesses. Them [the Presbyters] that sin rebuke before all, that others [other Presbyters] also may fear ... without preferring one before another, doing nothing by partiality." (1 Tim. v. 19—21.)

Speaking of enemies to the truth, corrupters of faith and morals, St. Paul says to Timothy, "From such turn away;" or, as some have supposed that the translation ought to be, "Do thou turn away such;" that is to say, excommunicate them. (2 Tim. iii. 5.)

§80. Titus also had the same disciplinary powers over the religious teachers in the island of Crete, some of whom were Judaizers, "teaching things which they ought not, for filthy lucre's sake." Titus was to *stoþ their mouths* and "*rebuke* them *sharþly* ... with all *authority*;" and if two admonitions should prove ineffectual to their reformation, he was to *repel them from the Church*: "A man that is a heretic after the first and second admonition, *reject*." (Tit. i. 11, 13; iii. 10.)

§81. St. Paul often exercised the same authority. While he was the Apostle of Ephesus, before Timothy went to supply his place as ecclesiastical judge and governor, he had *excommunicated* two distinguished preachers of false doctrine, "Hymeneus and Alexander; whom, [says St. Paul,] I have delivered unto Satan,

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[put *out of* the Kingdom of GOD, which is His Church—and, of course, *into* the Kingdom of the Devil,] that they may learn not to blaspheme." (1 Tim. i. 20.)

§82. In Corinth, when St. Paul wrote his Epistles to the Church in that place, there was a large number of Ministers, of whom certainly some, and probably most, were Presbyters: For not only does the Apostle allude to the Corinthian Clergy as having power to demand a maintenance from the people; but the LORD'S Supper was administered among them, which could not have been done without the ministration of either the first or second order of the Priesthood. (1 Cor. ix. 11, 12; xi. 20, etc.) These Clergymen were building up the Church on the foundation which St. Paul had laid. (1 Cor. iii. 10.) Though the Corinthians had many other Ministers, yet St. Paul claims the honor of being the founder of their Church, and the Episcopal authority over them as their Apostle. He says, "Though ye have ten thousand *instructors* in CHRIST, yet have ye not many *fathers:* for in CHRIST JESUS *I* have begotten you, through the Gospel." (1 Cor. iv. 15.)

Some of these instructors had become teachers of false doctrines. Both by their precepts and by their examples, they drew the people into grossly licentious and immoral practices. Some of them pretended to hold the Apostolic office. St. Paul admits that they were Ministers of CHRIST: "Are they Ministers of CHRIST? .... I am more." (2 Cor. xi. 23.) But he exposes their errors and falsehoods—vindicates his own ecclesiastical authority over them as their Apostle—warns, threatens, and passes sentence upon some of them for their wickedness. And this is done, too, by letter, while he was personally absent. Concerning one of the offenders, he writes: "I verily, (as absent in body, but present in spirit,) have *judged* already [or *determined*, as it is in the margin,] concerning him that hath so done this deed, .. to deliver such an one unto Satan." (1 Cor. v. 3, 5.) This sentence he commanded them to carry into execution. In other words, he excommunicated the man, who, according to St. Chrysostom, is supposed to have been a Clergyman. (Chrys. Epis. 2.)

St. Paul threatened the other false teachers who disturbed the Corinthian Church, that unless they speedily reformed, he would exercise the power of his office as their governor, by inflicting upon them deserved punishment: "What will ye?" says the Apostle, "shall I come unto you with a *rod*, or in love and in the spirit of meekness?" (1 Cor. iv, 21.) In his second Epistle he tells them why he had employed such threatenings in his first: "To this end did I write, that I might know the proof of you, whether ye be *obedient* in all things." (2 Cor. ii. 19.) He repeats his threatenings, representing himself as "having in a readiness to *revenge* all *disobedience*," (2 Cor. x 6,) and declaring to *all*

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who were concerned, "If I come again, *I will not spare* .. Therefore I write these things being absent, lest being present I should use *sharpness* according to the *power* which GOD hath given me." (2 Cor. xiii. 2, 10.)

The next year after the Apostle had excommunicated the offender at Corinth, he forgave and *restored* him, ordering his brethren to receive him again, because he had repented, and the salutary ends of discipline had been attained. (Cor. ii. 1–10; vii. 7–12.)

§83. St. Paul commands the Thessalonians to treat every Christian as excommunicated who should reject *his* authority, or disobey his orders: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of *us*. .... And if any man *obey not our word*, by this Epistle, note that man, and have no company with him." (2 Thess. iii. 6, 14.)

§84. From these Scriptural specimens of ecclesiastical discipline actually exercised by various Apostles, in various places, the truth of the following positions is obvious:

1. Presbyters, as well as all other Christians, were entirely subject to the judgment and discipline of the Apostle who had the Episcopal supervision and charge of their diocese. The power of excommunicating and restoring was vested in him alone. Certainly in Ephesus and Corinth, and probably in Crete and Thessalonica, the Clergy were numerous; yet the controling power of St. Paul, Timothy, and Titus, was absolute.

2. Presbyters could not exercise this power even over the laity, except in subordination to their Apostle, as his agents, acting by his orders, or under his grant of authority either general or special. This continued to be the case in after ages, and is substantially so at the present day. A Presbyter cannot repel a man from the communion without bringing the matter before his Apostle or Bishop. No person can be held excommunicated without the Bishop's concurrence.

3. Much less could Presbyters inflict discipline upon their brother Presbyters. It is a contradiction to say that men can be the judges and rulers of their equals. The very act of sitting in judgment and passing sentence, necessarily implies superior authority. The possession or exercise of this authority by a mere Presbyter is no where exemplified, asserted, or intimated in Scripture. It belonged, like the power of ordination, (§60—64,) exclusively to the first order of the Christian Ministry.

Deacons an Order of the Gospel Ministry.

§85. That Apostles were superior to Deacons, and that the latter class of officers, as well as Presbyters, have always been continued in the Church from the beginning, is not denied by our sectarian opponents. But they do deny that Deacons were Ministers of the word, or any thing more than secular officers, entrusted with the management of some of the temporalities of the Church. The truth is, on the contrary, that they were spiritual officers, an order of the Ministry, a part at least of whose official duty and privilege was to preach and baptize. This we show as follows:

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§86. 1. Deacons were ordained. (Acts vi; §62.) 2. Deacons were required to be men "full of the HOLY GHOST and of wisdom." Why? To qualify them to serve tables? No; but to teach their fellow-men. 3. Stephen the Deacon was so zealous and effective a preacher of Christianity, that the Jews stoned him. 4. At a time when the Apostles remained in Jerusalem, Philip the Deacon went and preached "the things concerning the kingdom of GOD and the name of JESUS CHRIST," to the Samaritans, and baptized them. By the direction of the Angel of the LORD, Philip the Deacon also "preached JESUS" to the Ethiopian Treasurer, and baptized him. (Acts viii.) 5. Deacons, whenever mentioned, are generally named in close connexion with one or both of the higher orders, as if they were all engaged in CHRIST'S holy Ministry, though possessed of different ranks and powers. [Philip. i. 1; 1 Tim. iii.]

§87. All this is fully confirmed by the writings of those Fathers who lived with the Apostles and were ordained by them as their successors; and by the history of the Church in all succeeding times, wherein Deacons are uniformly spoken of as an order of Clergymen. Perfectly decisive on this point is the following language of St. Ignatius, Bishop of Antioch from A. D. 70 to A. D. 107. "The Deacons, ... as being the Ministers of the mysteries of JESUS CHRIST, must by all means please all: For they are not the Ministers of meat and drink, but of the Church of GOD." (Tral. §2.)

IV. DIFFERENT RANKS IN THE MINISTRY CONTINUED AFTER THE APOSTOLIC AGE.

The earliest Fathers show the Church to have been Episcopal.

§88. All ecclesiastical history from the very earliest dates—all the records that remain to us of primitive Christian Antiquity—all that was written on the subject of the Ministry by those eminent Martyrs for the truth, the Apostolical Fathers, who were instructed and ordained by the Apostles, and out-lived them—all that was believed and taught and practiced by the early Church, and by the Church universally in every age and every nation on the globe—all perfectly co-incide with and confirm the decisive proofs which we have given from Scripture of the unequal grades of the Christian Ministry. They show that this Ministry was composed of three distinct and subordinate orders—that each of these orders was perpetuated by an unbroken series of ordinations—that the name Bishops had come into general use, instead of the name Apostles, as the official designation of the highest order—and that Bishops had the same supreme authority, and exercised fully and exclusively the same powers of ordination, government, and discipline over the lower orders, which we have seen were exercised by their inspired predecessors in the same high office—the Apostles of the first century. Their authority was never questioned—never doubted.

We will present a few extracts from writers who lived in the same age with the inspired Apostles, and in the age immediately following.

1. *Testimony of St. Clement of Rome, A. D. 91.*

§89. St. CLEMENT, a disciple of St. Paul, and fellow-laborer with him, (Philip iv. 3,) was ordained Bishop of Rome, A. D. 91, and died A. D. 100. Speaking of the Christian Ministry, he says: "The Chief Priest has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen." (Ep. Cor. §40.)

He here calls the orders of the Clergy by the earlier names of the Priesthood—a sufficient indication of their several ranks and powers. Again, he declares concerning the Apostles, that "Preaching through the countries and cities, they appointed the first fruits of their conversions to be Bishops

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and Ministers over such as should afterwards believe, having first proved them by the SPIRIT." St. Clement further tells us, that the Apostles foreknowing that contentions would arise about the Episcopate, "appointed persons, [to be Bishops, &c.,] as we have before said, and then gave direction how when they should die, other chosen and approved men should succeed in the ministry." (Epist. Cor. §44.)

2. *Testimony of St. Ignatius, Bishop, A. D.* 70.

§90. ST. IGNATIUS was a disciple of the Apostles, and by them ordained Bishop of Antioch, A. D. 70. He died A. D. 107. He writes to the MAGNESIANS, mentioning some of their Clergy by name, and giving them their several official titles, as follows: "...Damas, your most excellent Bishop; ... your worthy Presbyters, Bassus and Apollonius; and Sotio, the Deacon." "Your Bishop presiding, in the place of GOD: your Presbyters in the place of the council of the Apostles: and your Deacons, most dear to me, being entrusted with the Ministry of JESUS CHRIST." To the TRALLIANS he says, "He that is within the altar is pure; but he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not pure in his conscience." (Tral. §7.) And to the SMYRNEANS: "I salute your very worthy Bishop, and your venerable Presbytery, and your Deacons." And addressing the same people, (in his Epistle to St. Polycarp,) he says: "Hearken unto the Bishop, that GOD may also hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons." Having distinctly named these three orders, he declares to the Trallians, "WITHOUT THESE THERE IS NO CHURCH."

3. *Testimony of St. Irenæus, Bishop, A. D.* 170.

§91. St. IRENÆUS was born A. D. 97, or 100, and died A. D. 202. He was a disciple of St. Polycarp, "the Angel of the Church in Smyrna," (Rev. ii. 8;) and was ordained Bishop of Lyons A. D. 178. He says, "We can reckon up those whom the Apostles ordained to be Bishops in the several Churches, and who they were that succeeded them down to our own times." He represents the Bishops, thus Apostolically ordained, as those whom the Apostles "left to be their successors, and to whom they committed their own Apostolic authority." He gives a list of the Bishops, twelve in number, who had regularly succeeded each other in the Church at Rome; and he declares, "We have the successions of Bishops to whom the Apostolical Church in every place was committed."

4. *Testimony of Clement, Presbyter, of Alexandria.*

§92. ST. CLEMENT OF ALEXANDRIA, Presbyter, was, like St. Irenæus, born about the time of St. John's death, or a little before. He lived through the whole of the second century. Having mentioned some of the rules of conduct contained in Scripture, he says. "There are other precepts without number which concern men in particular capacities: some which relate to Presbyters; others which belong to Bishops; others respecting Deacons." (Pedag. lib. 3. c. 12.) In another place he says, "In the Church, the orders of Bishops, Presbyters, and Deacons are, I think, imitations of the Angelic glory." (Strom. lib. 6. See §9—14.)

V. CONCLUSION.

§93. All antiquity abounds in evidences like the few which we have furnished as specimens of the whole—clear, pointed, decisive. Volumes might be filled with them. But the limits of our present Tract forbid a more extended examination of the subject: And, besides, we have already said amply enough to fulfil the promise of our title-page, and to accomplish our design in writing—enough, we believe, to convince the impartial, can-

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did. and Christian reader. Readers of another character are not to be convinced, or persuaded to embrace the truth, by all the books in the world. Having entrenched themselves in error, no facts, no reasoning can move them from their position. The SPIRIT of GOD alone, by His powerful influence, "can order their unruly wills and affections." May He bring home to the Shepherd and Bishop of our souls, those wandering sheep who, under the misguidance of false teachers and unauthorized shepherds, have strayed from His Fold, and are now feeding in strange pastures. May the time hasten when there shall appear but one Fold under ONE SHEPHERD.

Summary of this Tract.

§94. The substance of what we have proved, may be seen in the following brief recapitulation of some of the principal points established:

A difference of ranks and powers is shown to have characterized

1. The Angelic Ministry. §9—14. 2. All Heathen Priesthoods. §15—18. 3. All Civil Governments. §19—21. 4. The Patriarchal Ministry from Noah to Abraham. §24—26. 5. The Levitical Priesthood. §27—34. 6. The Apostolic Ministry in all the first Century. §35—87, 7. The same Ministry down to the third Century, §88—92.

In the Apostolic period of the Church, as in the Jewish period, the Divinely established and only authorized Ministry was constituted in Three distinct Orders. §37—48.

To the first of these orders alone belonged the high powers of Ordination, Government, and Discipline; the two inferior orders being subject to the rule of the first. §60—84.

The first or Apostolical order, (as well as the other two,) was intended to be, and actually was, continued as a permanent order, being perpetuated by successive ordinations. §54—59.

Many additions were made in the first century to the number of the Apostles, §55—58, 72, 76, 77 — 80. Among others, Timothy and Titus were Apostles, §56, 71, 72, 74, 75, 79, 80; and so were the Angels of the Churches, §76, 77; and also the third St. James, Bishop of Jerusalem, §56.

Ordinations were performed by Apostles, § 60—64, 69—72; never performed by Presbyters. §65—68.

Apostles were ordained, §61, 64. Presbyters were ordained, §63, 71, 72. Deacons were ordained, §62.

Deacons were an order of the Gospel Ministry, §85—87.

The first order was called successively by the names of Apostles, Angels, Chief Priests, and finally by the name of Bishops, which distinguishes it at this day, and has done so ever since the first Century; and

The second order was denominated Presbyters or Elders, Bishops, and Priests; and it still retains the same names, with the exception of that of Bishops, which was forever alienated from it when appropriated, as above mentioned, to the first order.

This change in one or two of the names by which the first and second orders have been designated, had no effect upon their respective offices, ranks, and powers, and was in no way connected with the least change in the latter, which are easily seen to have continued always precisely the same as at the beginning. §45—53, 76. 77.

In short, the true Ministry of the Church of CHRIST, divinely commissioned and authorized to act in His name and place in administering to penitent sinners the seals of His holy Covenant, is no other than the THREEFOLD MINISTRY of BISHOPS, PRIESTS, and DEACONS.

Where this Ministry exists, there is the Christian Church with its life-giving Sacraments, its blessed ordinances, the renovating and sanctifying Spirit of its great Head, the means of grace, and the just hope of safety.

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Practical inferences from the Tract.

§96. The practical lesson to be drawn from what has been said, is a very obvious and a very important one. For the purpose of expressing and enforcing it, we will do better than to employ many words of our own. We will adopt the significant language of others, who spoke in the days of old, and who must be heard with reverence and respect by every good man.

JESUS CHRIST, speaking in reference to that Ministry which He had appointed, and which we have proved to be Episcopal, says, "He that heareth you, heareth Me; and he that despiseth you despiseth Me." (St. Luke.)

ST. PAUL, speaking likewise in reference to the Christian Ministry, and inculcating the duty of obeying it, says, "He therefore that rejecteth, [such is the marginal reading,] rejecteth not man, but GOD." (1 Thess. iv. 8.) "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." (Heb. xiii. 17.)

ST. IGNATIUS says, "As many as are of GOD and of JESUS CHRIST, are also with their Bishop ... If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of GOD." (Epist. Philad. §3.) "Hearken unto the Bishop, that GOD also may hearken unto you." (Epist. Polyc. §6.) "Being subject to your Bishop and the Presbytery, ye may be holy and thoroughly sanctified." (Epist. Eph. §2.)

ST. IRENÆUS says, "They who do not come into the Church, do not partake of the SPIRIT, but deprive themselves of life. For where the Church is, there is the SPIRIT of GOD." (Lib. iii. c. 40.) "Those who tear and divide the unity of the Church, receive from GOD the same punishment as Jeroboam." (Lib. iii. c. 62.)

ST. CYPRIAN says, "Whosoever separates himself from the Church, declares himself an alien, and cuts himself off from the inheritance which the Church promises. He cannot obtain the reward which CHRIST gives, who leaves the Church which CHRIST has established: he is an alien: he is impure: he is an enemy. GOD is no more our Father, when we cease to be children of the Church." "He cannot have GOD for his Father, who has not the Church for his Mother." "If any one of those escaped who were without the ark of Noah, then will he escape who trespasses beyond the pale of the Church." "He who breaks the peace and concord of CHRIST, sets himself against CHRIST. He who gathereth elsewhere but in the Church, scattereth the Church of CHRIST." "He wears not CHRIST's garment, who cuts and sunders CHRIST's Church," "Think ye that any one can stand and live, who retires from the Church, and forms for himself other habitations and a different home?" "They cannot remain with GOD, who will not remain with one heart in GOD's Church." (Cyp Unity of the Church.)

Finally, ST. AUGUSTINE says: "Whoever is separated from the Catholic Church, however worthy of praise he may think himself to live, in all other respects, yet by reason of this one wickedness, that he is disjoined from the unity of CHRIST, shall not have life, but the wrath of GOD abideth on him." (Epist. 153.)

Such were the strict doctrines held and taught by the SON of GOD, by His inspired Apostles, by the Bishops who succeeded them, and by the whole ancient Church. They are as true, as important, as essential to spiritual welfare NOW, as they were fifteen and eighteen hundred years ago. We earnestly commend them, Reader, to your most serious and deep consideration; praying GOD to grant, that you may learn and obey the truth, and shunning religious novelties with a faithful heart in "the OLD PATHS, where is the goodway" that leadeth to everlasting life.

Festival of St. Matthias the Apostle, A. D. 1842.

ERRATUM. In §96, third line from the end of the Tract, after "novelties," insert a comma and the word "walk."

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